

T H E

# Loyal Catechism :

WHEREIN,

Lo

Every *English Subject* may be  
truly Instructed in their *Duty* to their

# PRINCE,

According to the

## APOSTOLICK DOCTRINE

O F

## PASSIVE OBEDIENCE

A N D

## NON-RESISTANCE.

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In a DIALOGUE between *Dr. Sacheverell*  
and a *Young PUPIL*.

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To which is Added

Archbishop *Tillotson's* Letter to my Lord *Russel* in  
*Newgate* : And what pass'd between *Dr. Tenison*, the  
Present Archbishop, with other Bishops, and the Late  
Duke of *Monmouth* at the Place of Execution.

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L O N D O N,

Printed, and are to be Sold by *John Morphew*,  
near *Stationers-Hall*. MDCCX

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T H E

# Introduction.



**S***ince nothing is so destructive to the Peace and Wellfare of a Christian Country, as a dangerous Diversity of mistaken Opinions in relation to Government, repugnant to the Doctrin of that Establish'd Church, upon which our Temporal Security, as well as spiritual Happiness intirely depend ; So nothing can be more conducive to the timely Expulsion of those Heterodox Principles, the Mother of Confusion, than a seasonable reminding the Publick of their Duty to their Governours, by a faithful Exhibition of those Pure and Genuine Doctrins, which in all Ages have been the constant Resolutions of the Christian Church, warranted by the Scriptures, and have ever been maintain'd by the Ecclesiastical Power, as well as Civil, within this Realm, from the Happy Reformation to this Day ; as the only Basis upon which our Excellent Constitution has, or can have, a Sure and Lasting Foundation.*

*Therefore, that none, through Ignorance, may be unwarily confounded by those Atheistical, Deistical and Republick Tenets, which, to gratifie the Avarice and Ambition of some few who cannot comport themselves with the Rules of Christianity, have been craftily scatter'd to the Disquiet of the Kingdom ; It has been thought fit, by a Well-wisher to the Peace and Safety of his Native Country, to Publish the following Catechism, Collected from the Excellent Writings of the most Learned Bishops and Eminent Clergy of the Church of England, both Dead and Living, as their Opinions stand Justify'd by the Laws of God, the Doctrin of our Saviour, and his Holy Apostles, and Confirm'd by the Laws of the Land, to be inviolably observ'd by all Christian Subjects, without Evasion or Reserve to all Perpetuity.*

*So that all such Persons, who are willing to be inform'd, how far they are Religiously bound in Duty to Obey  
their*

*their Kings and all Subordinate Magistrates, whom God hath Appointed to Rule over them, and that their Children should be Instructed in that Christian Obedience, which is due to their Governours, according to the True and Orthodox Doctrin of the Church of England, may be taught herein, by the best Precepts and Authorities, drawn from Scripture and Good Men, the Religious Obligations they are indispensably under to their Lawful Sovereign, whom the Lord hath thought fit to Anoint over them, and to all such Magistrates, whom the same Power has vouchsafed to place in Authority for the Preservation of that Publick Peace, which is, or ought to be, the Glory and Happiness of all Christian Communities.*

*Therefore, That such of the Members of the Church of England, who have wanted the Advantage of a Scholastick Education, may be the less Lyable to be corrupted in their Principles, by the subtile Insinuations of those Incendiaries, who Labour daily in this Licentious Age to Confound her Communicants, with such Republick Notions, that have no other Tendency than to invalid Religion, discourage Vertue, and render Government precarious, it has been thought necessary to digest the Principles of the Church in relation to Government, into so familiar a Method, that the meanest Capacity may Edify thereby, and with a little Pains, not only Qualify themselves, but even Teach their very Children to stop the mouths of those misguided Persons, who clamour so loudly, for want of due Knowledge of their Duty to their Governours, against Passive Obedience and Non-Resistance, the only Bulwarks against Popery, the Glory of the Church, the Security of the Prince, and Happiness of the Subject.*

*And that the same may make the better Impres upon the Memory of the Reader, the indelible Opinions of our Reverend Bishops and Clergy concerning our Obedience to Higher Powers are faithfully Collected into the Form of a Catechism, by way of Question and Answer, between Dr. Sacheverell and a Young Pupil, who desires to be Inform'd of the True Nature of Passive Obedience and Non-Resistance, as Enjoy'd by the Church, and by what Reverend Authorities, the same Doctrin has been hitherto Justify'd.*

## T H E

## Loyal Catechism.

Doct. **H**AVE you read the Homilies of the Church, the Sermons of those Great and Good Men and the Places of Scripture I appointed you for your further Satisfaction concerning Passive Obedience and Non-Resistance?

Pupil. Yes, and am fully convinc'd, they are the true Doctrin of the Holy Apostles beyond all exception.

Doct. How do you prove it?

Chap. xiii.  
V. 13.

Pu. By St. Paul's Words in his Epistle to the Romans, Let every Soul be subject unto the Higher Powers: For there is no Power but of God; the Powers that be, are Ordained of God.

Whosoever therefore, resisteth the Power, resisteth the Ordinance of God, and they that resist, shall receive to themselves Damnation.

Doct. What other Texts of Scripture can you remember out of the New Testament upon the present Subject?

Chap. ii. v.  
13, 14.

Pu. In the First Epistle General of St. Peter, it is also written, Submit your Selves to every Ordinance of Man for the Lord's Sake, whether it be to the King as Supream. Or unto Governours, as unto them that are sent by him, for the Punishment of evil doers, and for the Praise of them that do well.

Doct. What says the Holy Psalmist upon this Head?

Pu. David, when he had cut off the skirt of Saul's Garment, his Heart smote him, his Conscience check'd him for it, and made him cry out, saying, The Lord forbid that I should do this thing to my Master, the Lord's Anointed, to stretch forth my hand against him, seeing he is the Anointed of the Lord.

1 Sam. Ch.  
xxiii. v. 5, 6.

Doct. What is your Duty to the Sovereign Power that you understand by Passive Obedience and Non-Resistance?

Pu. An absolute and unconditional Obedience to the Supreme Power, in all things lawful, and the utter Illegality of Resistance upon any pretence whatsoever, enjoyn'd

joyn'd upon all Subjects by the Laws of God, and the Doctrin of the Church, according to *St. Paul's* words, upon the pain of Damnation.

Doct. *What binding Authorities have you found in the Sermons and other Writings of those Worthy Divines, whose Pious Labours, I recommended to your Reading?*

*Pu.* Many positive Assertions, that *Passive Obedience* and *Non-Resistance* are the true Doctrin of the Christian Church, and not to be silenc'd, limited, temporiz'd, or perverted upon any Terms or Conditions whatsoever.

Doct. *Are you perfect in the Homilies? and can you recite such Passages therein as I shall require of you?*

*Pu.* I have been studious therein, and hope I shall be able to call to Mind the most material Sentences relating to *Obedience*.

Doct. *What have you observ'd in the second Part of the Sermon upon that Subject?*

*Pu.* It is said therein, *Christ* taught us plainly, that even the wicked Rulers have their *Power* and *Authority* from God, and therefore it is not lawful for their Subjects to withstand them, altho' they abuse their *Power*.

P. 100. *London*  
Edit. in Oct.  
1687  
Ib. P. 113.

In another place it says, We may not in any wise withstand violently, or rebel against Rulers, or make any Insurrection, Sedition, or Tumults, either by Force of Arms (or otherwise) against the Anointed of the Lord, or any of his Officers: But we must, in such Case, patiently suffer all Wrongs or Injuries, referring the Judgment of our Cause only to God.

Doct. *What do you remember of the third Part of the Sermon of Obedience?*

*Pu.* It is there also said, Ye have heard manifestly prov'd both by the *Scriptures* and *Examples*, that all Subjects are bound to obey their Magistrates, and for no Cause to resist, or rebel, or withstand, or make any Sedition against them, yea, altho' they be wicked Men.

Doct. *What do you remember of the first Part of the Sermon against wilful Rebellion?*

*Pu.* I remember this Passage, What shall Subjects do then? Shall they obey valiant, stout, wise and good Princes? and contemn, disobey, and rebel against Children being their Princes, or against undisc-

cret

creet and evil Governours? God forbid! For what a perilous Thing were it to commit unto the Subjects the Judgment, which Prince is wise and godly, and his Government good, and which is otherwise? As tho' the Foot must judge of the Head; an Enterprize very heinous, and must needs breed Rebellion. Again it says, A Rebel is worse than the worst Prince, and Rebellion worse than the worst Government of the worst Prince that hitherto hath been.

p. 590.

*Doct. What farther have you met with in the second Part of the Homily against wilful Rebellion?*

p. 600.

*Pu.* It is there said, Let *David* answer to such Demands as Men desirous of Rebellion do use to make. Shall not we, especially, being so good Men as we are, rise and rebel against a Prince, hated of God, and God's Enemy, and therefore likely not to prosper either in War or Peace, but to be hurtful and pernicious to the Commonwealth? No, saith good and godly *David*. Again, Shall not we rise and rebel against so unkind a Prince, nothing considering or regarding our true, faithful, and painful Service, or the Safeguard of our Posterity? No, saith good *David*. Again, Shall we not rise and rebel against our known mortal and deadly Enemy, that seeketh our Lives? No, saith godly *David*. Again, in the same page, shall we not assemble an Army of such good Fellows as we are, and by hazarding of our Lives, and the Lives of such as shall withstand us, and withal hazarding the whole Estate of our Country, remove so naughty a Prince? No, saith godly *David*. Again, What shall we do to an evil, to an unkind Prince, an Enemy to us, hated of God, hurtful to the Commonwealth, &c. Lay no violent Hand upon him (saith *David*) but let him live until God appoint, and work his End, either by a natural Death, or in War, by lawful Enemies, not by traiterous Subjects.

p. 601.

p. 602.

Again, King *David* would make these Answers, as by his Deeds and Words recorded in the Holy Scriptures; indeed he doth make unto all such Demands concerning Rebelling against evil Princes, unkind Princes, cruel Princes, Princes that be to their good Subjects mortal Enemies, Princes that are out of God's Favour, and so hurtful, or like to be hurtful to the Commonwealth.

Doct,

Doct. *What do you understand the Homilies to be?*

*Pu.* Certain Sermons, or Discourses containing the true Doctrin of the Church of *England*, establish'd by Act of Parliament, and commanded to be read in all Churches.

Doct. *Have you read Bishop Overall's Convocation Book?*

*Pu.* Yes.

Doct. *What says that Reverend Prelate to the Doctrin of Obedience?*

*Pu.* He asserts, That if any Man shall affirm under Colour of any Thing that is in the Scriptures, that our Saviour Christ did any Way, or at any Time encourage the *Jews*, or any other, directly or indirectly to rebel, for any Cause whatsoever, against the *Roman Emperour*, or any of his subordinate Magistrates: Or that he did not utterly and truly condemn all Devices, Conferences and Resolutions whatsoever, either in his own Apostles, or in any other Persons, for the using of Force against Civil Authority—or that all *Subjects* of what sort soever, without exception, ought not by the Law of God, to perish with the *Sword*, that take and use the *Sword*, for any Cause, against *Kings* and *Sovereign Princes* under whom they were born, or under whose Jurisdiction they do inhabit—or that by any Doctrin or Example, which Christ ever taught, or hath left upon good Record, it can be prov'd Lawful to any *Subjects* for any Cause, of what nature soever, to decline either the Authority and Jurisdiction of their *Sovereign Princes*, or of any their Lawful Deputies and Inferiour Magistrates ruling under them, He doth greatly Err.

Doct. *What Orthodox Divines have you read upon the present Subject down from the Reformation to this day?*

*Pu.* Most of the Bishops and Eminent Clergy, who have been plain and positive in the Doctrin of Obedience unto the *Higher Powers*.

Doct. *What says Archbishop Cranmer upon that Head?*

*Pu.* Thus says that Reverend Prelate, My Exhortation is, That next unto God, you Obey your King and Queen willingly and gladly without murmur and Grudging, and not for Fear of them only, but much more for the Fear of God, knowing they be God's

L. Edid  
Octav. 1690.  
Book 2. Cap.  
1. beginning  
at pag. 107.

Strype's Memorial of A.  
B. Cran. L.  
Edit. 1694.  
Mini-Fol. p. 387

Ministers, appointed by God to rule and govern you, and therefore whoso resisteth them, resisteth God's Ordinance.

Doct. *Have you read the Declaration of Bishop Ferrar, Bishop Hooper, Bishop Coverdale, and nine others?*

Fox's 3d  
Vol. pr. at  
Lond. 1641.  
p. 101.

*Pu.* Yes, and remember that they say, We humbly require, and in the Bowels of our Saviour Jesus Christ, beseech all that fear God, to behave themselves as obedient *Subjects* to the Queen's Highness, and the superiour Powers, which are ordain'd of God under her, rather after our Example, to give their Heads to the Block, than in any point to rebel, or once to mutter against the Lord's Anointed.

Doct. *What says Bishop Jewel in his Defence of the Apology?*

P. 18. pr. at  
Lond. 1570.

*Pu.* We teach the People, as St. Paul doth, to be subject to the *Higher Powers*, not only for Fear, but also for Conscience. We teach them, That whoso striketh with the Sword, by private Authority, shall perish with the Sword. If the Prince happen to be wicked, or cruel, or burthenous, we teach them to say, with St. Ambrose, *Arma nostra sunt Preces & Lachryma.* Tears and Prayers be our Weapons.

Doct. *What have you observ'd in Mr. Hooker's Ecclesiastical Polity?*

Lond. Edit.  
1705. p. 470.

*Pu.* He does there affirm, That *Subjection* which we owe to *Lawful Powers*, doth not only import, that we should be under them by order of our State, but that we shew all *Submission* towards them, both by Honour and Obedience. He that resisteth them, resisteth God. And resisted they be, if either the Authority it self, which they exercise be deny'd,— or if Resistance be made but only so far forth as doth touch their *Persons*, which are invested with *Power*; or if that which they do by Vertue of their *Power*, namely, their *Laws*, *Edicts*, *Services*, or other *Acts of Jurisdiction*, be not suffer'd to take Effect; or if they do take Effect, yet is not the Will of God satisfy'd neither, as long as that which we do is contemptuously, or repiningly done, because we can do no otherwise. The Apostle's Precept is, *Be subject even for God's sake.* Be subject not for Fear, but of meer Conscience, knowing that he who resisteth them, purchaseth to himself *Damnation.*

Doct.

Doct. *What is contain'd in those excellent Lines pre-  
serv'd from Mr. Hooker's Manuscript, by Arch-bishop  
Usher, as related by Dr. Bernard in his Clav. Trab.*

*Pu.* The Words are these, There is a supream p. 94. see  
p. 45, 50 L.  
Edit. 1661.  
quart,  
Head of Justice whereunto all are subject, but it self  
in *Subjection* to none; which Kind of *Pre-eminence*, if  
some ought to have in a Kingdom, who but the King  
should have it? Kings therefore no Man can have law-  
ful Power and Authority to judge; if private Men of-  
fend, there is the Magistrate over them which judgeth;  
if Magistrates they have their *Prince*; if *Princes*, there  
is Heaven, a Tribunal before which they shall appear.  
On Earth they are not accountable to any.

Doct. *What is the Opinion of Archbishop Bancroft,  
in his dangerous Positions?*

*Pu.* In that Treatise he condemns these following L. Edit.  
1640. Book  
1. c. 4, 5, 6.  
Tenets, *Princes* for just Causes may be depos'd; the  
People may arraign their *Prince*, to be dangerous Af-  
sertions, new Divinity *Positions*, fram'd by *Knox*, and  
*Buchanan*, for the Justification of the *Scotch* rebellious  
Attempts and Actions, worthy to be known, and  
remembred to the everlasting Discredit of the Authors,  
Framers, and Partakers with them.— Who endea-  
vour by most unjust and disloyal Means to subject to  
their forg'd *Presbyteries*, the *Scepters* and *Swords* of  
*Kings* and *Princes*—and that such strange and seditious  
Doctrins tend to the disturbance, and indeed to the  
utter Overthrow of the freest and most absolute Mo-  
narchies, that are or can be in Christendom—, con-  
trary to the VVord of God, and to all the Laws and  
Customs of this Realm.

Doct. *What have you found in Bishop Andrew's Ser-  
mons to corroborate the Doctrin of Non-Resistance?*

*Pu.* He declares thus—To deprive or depose Kings, p. 939. L.  
Edit. 1632.  
Fol.  
sure where the worst is reckon'd that can be of them,  
*Clamabunt ad Dominum*, is all I find, the 1 Sam. 8. 18. By  
God; and by none but God they be, by him, and by  
none but him, they cease to be.

Doct. *What says Dr. Jackson upon the same Head?*

*Pu.* He affirms, That He that is a King or Supreme Tom. 3. p.  
965. L. E.  
dit. 1673.  
Fol.  
Magistrate by just and lawful Title, may not be re-  
sisted, albeit he exercise his Power Tyrannically.

Doct. *What is the Opinion of Archbishop Usher in this  
Case?*

B

*Pu.* 1

*Pu.* He thus objects in the Republican Phrase—  
But if Mens hands be thus ty'd (will some say) no  
Man's State can be secure: Nay, the whole Frame of  
the Commonwealth would be in danger to be subver-  
ted and utterly ruin'd by the unbridl'd Lust of a di-  
stemper'd Governour, to which, says he,

*The Power  
communi-  
cated by God  
to the Prince  
and the Obe-  
dience of the  
Subject. p.  
157. L. 1683  
Octavo.*

I Answer, God's VVord is clear in the Point, *Who-  
soever resisteth the Power, resisteth the Ordinance of God;  
and they that resist shall receive to themselves Damna-  
tion*; and thereby a necessity is impos'd upon us of be-  
ing subject even for Conscience sake; which may not  
be avoided by the Pretext of any ensuing Mischief  
whatsoever.

*Doct.* What material Passages have you found in the  
*Works of Mr. Chillingworth?*

*p. 330. L.  
1704. Fol.*

*Pu.* He says, They that make no Scruple at all of  
fighting with his Majesty, whom by all possible Ob-  
ligations they are bound to defend; do they know  
the General Rule without Exception, or Limitation,  
left by the Holy Ghost for our Direction in all such  
Cases? Who can lift up his Hand against the Lord's  
Anointed and be Innocent? *1. Sam. 26. 9.* Or do they  
consider his Command in the *Proverbs of Solomon?*  
*My Son, Fear God and the King, and meddle not with  
them that desire Change, Proverb. 24. 21.* Or his  
Counsel in the Book of *Ecclesiastes*, Chap. 8. V. 2.  
*I counsel thee to keep the King's Commandment; and that  
in Regard of the Oath of God.* Or because they possi-  
bly may pretend that they are exempted from,  
or unconcern'd in the Commands of Obedience deli-  
ver'd in the *Old Testament*? Do they know and re-  
member the Precept given to all Christians by *St. Pe-  
ter*, *Submit your selves to every Ordinance of Man for  
the Lord's sake, whether it be to the King as Supream,  
or unto Governours, as unto them that are sent by him?*  
Or that terrible Sanction of the same Command,  
*They that resist shall receive Damnation*, left us by *St.  
Paul* in his Epistle to the *Romans*. Who then were  
the miserable Subjects, of the worst King, the worst  
Man, nay, I think I may add truly, the worst Beast in  
the World; that so all Rebels Mouths might be  
stopt for ever, and left without all Colour or Pre-  
tence whatsoever, to justify the Resistance of *Sove-  
raign Power.*

*Doct.*

Doct. *What says that Excellent Divine Archbishop Bramhall?*

*Pu.* He affirms in his Works, That the Oath of Allegiance binds us to defend the King against all Conspiracies and Attempts whatsoever, which shall be made against his *Person* or *Crown*; if to defend him, much more notto offend him.

That Oath which binds us to defend him against all Attempts whatsoever, presupposeth, that no Attempt against him can be justify'd by Law, whether these Attempts be against his *Person* or his *Crown*.

Again he says, If a *Sovereign* shall persecute his *Subjects* for not doing his unjust Commands; yet it is not lawful to resist, by raising Arms against him. *They that resist, shall receive to themselves Damnation.* But they ask, Is there no Limitation? I answer, *Ubi Lex non distinguit, nec nos distinguere debemus*; How shall we limit, where God hath not limited, or distinguish, where he hath not distinguished?

Doct. *What is Bishop Sanderson's Opinion in the same Case?*

*Pu.* He declares in his Works, That no Conjecture of Circumstances whatsoever, can make that Expedient to be done at any Time, that is of it self, and in the kind unlawful. For a Man to take up Arms (offensive, or defensive) against the lawful Sovereign, being a Thing in its Nature simply, and *de toto genere*, unlawful, may not be done by any Man, at any Time, in any Case, upon any Colour or Pretension whatsoever. Not for avoiding Scandal, not at the Instance of any Friend, or Command of any Power upon Earth; not for the Maintenance of the Lives or Liberties either of our selves or others; not for the Defence of Religion, not for the Preservation of a Church, or State: No, nor yet, if that could be imagin'd possible, for the Salvation of a Soul, no, not for the Redemption of the whole World.

Doct. *What are the Propositions that were condemn'd at Oxon, in Convocation, upon the 25th Day of June, in the Year 1622, and what was their Opinion at that Time?*

*Pu.* In the Decree then made, several Propositions of Jesuits, Puritans, and other modern Writers,

p. 531. of  
his Works  
pr at Dub-  
lin, 1676.  
Fol.

lb. p. 542.

p. 522. L.  
1689. Fol.

Decrees of  
the Univer-  
sity of Ox-  
on.

From  
Copy. a pr.

ters, were condemn'd as opposite to the Laws of God, and dangerous to the Kingdom, at which Time it was also asserted, That the University of *Oxon* doth teach, and defend, according to the Canon of the Scriptures, That Subjects, upon no Account whatever, ought to resist their King, or Prince, by Force of Arms; and that it is not lawful for the Sake of Religion, or any other Cause whatever, to take up Arms (offensive, or defensive) against their King, or Prince.

Doct. *But what were the particular Propositions which were condemn'd at Oxon, in 1683, and afterwards printed in the Gazette?*

Printed in  
the Gazette,  
July 26.  
1683.

*Pu.* In the Judgment and Decree of the University of *Oxon*, pass'd in the Convocation, July 21, 1683, concerning certain Propositions contain'd in divers Books and Writings, the following were condemn'd, viz.

*Self-preservation*, is the Fundamental Law of Nature, and supercedes the Obligation of all others, whenever they stand in Competition with it.

The Doctrin of the Gospel concerning patient suffering of Injuries, is not inconsistent with violent Resisting of the *Higher Powers*, in Case of Persecution for Religion.

There lies no Obligation upon Christians to Passive Obedience, when the *Prince* commands any Thing against the Laws of our Country; and the *Primitive Christians* chose rather to die than resist, because Christianity was not yet settled by the Laws of the Empire.

We decree, judge and declare all, and every of these Propositions to be false, seditious, and impious, and to be also heretical, and blasphemous, infamous to Christian Religion, and destructive to all Government in Church and State.

Doct. *What says Bishop Stillingfleet, in his Vindication of the Answer to some Papers, concerning the Unity and Authority of the Catholick Church?*

Vindication  
of the  
Answer, &c.  
pr. at L.  
1687.

*Pu.* It has been said (*saieth he*) that we had nothing peculiar to our Church, but our Doctrin of Non-Resistance, and much Good may it do us. Our Church doth not only teach the strictest Principles of Loyalty, as her own Doctrin, but which is far more effe-

ctual,

Qual, as the Doctrin of Christ and his Apostles, and of the primitive Church.

Doct. *What says the same Bishop in his Book, intituled, A Discourse concerning the Unreasonableness of a new Separation?*

Pu. He saith, I come to the particular Examination of the Difficulties which relate to the present Oaths, p. 8. pr. at  
L. 1689. [to King W. and Queen M.] and because we are charged with Apostacy from the Principles of the Church of England, and that is made the main Ground of the design'd Separation. I would fain know what this Charge is built upon, with respect to the Oaths, for that is all we are concern'd in. — If any particular Persons have advanc'd new *Hypotheses* of Government, contrary to the Sense of our Church, let them answer for themselves. The Case of the Oaths is quite of another Nature. Here is no renouncing the Doctrin of Passive Obedience, or asserting the Lawfulness of Resistance.

Doct. *What says Dr. Sherlock in his Case of Allegiance?*

Pu. In that Treatise he has these Passages. — Bishop *Overall's* Convocation-Book, which is lately publish'd, the principal Design of which, is to assert the irresistible Authority of Sovereign Princes, does assert this, That all settled Governments whatever their Beginning were, have God's Authority, and must be obey'd. For those wise Men that sat in that Convocation, plainly saw the necessary Contexion between Non-Resistance and Obedience to present Powers; both which were equally resolv'd into the Authority of God, in removing Kings, and setting up Kings. So that Obedience and Allegiance to the present Powers, when they are once well settled among us, is so far from being a renouncing of the Doctrin of Passive Obedience and Non-Resistance, that those who refuse to comply, must renounce the only Principle whereon that Doctrin is reasonably founded, and consequentially renounce the Doctrin it self. p. 37. pr. L.  
1692. Quar.

Doct. *What says Bishop Beveridge in his private Thoughts upon Religion?*

Pu. In that Book, says he, I cannot but look upon a lawful King, as truly a Representative of the most High

p. 247, 249, High God, as a Parliament is of the People; and am  
250. L. 1709. therefore perswaded that whosoever Rebels against  
Octavo. him, Rebels against God himself; not only in that he  
Rebels against the Ordinance of God, and so against  
the God of that Ordinance; But because he Rebels  
against him whom God hath set up as his Vice-Gerent;  
to represent his Person, and execute his Laws in such  
a part of his Dominions.

Suppose a *Prince* be never so wicked, and never so  
negligent in his Duty of *Protecting* me, it doth not  
follow that I must neglect mine of *Obeying* him.

In case of any seeming, or real default, or defect,  
tho' I do not think it a Subjects Duty to judge or cen-  
sure *Sovereign's* Actions, I am to be more earnest in my  
Prayers and Intercessions for him, but upon no account  
to Fight or Rebel against him.

Doct. *What is the Opinion of our present Archbishop  
Dr. Tenison, in the Creed of Mr. Hobbs, examin'd?*

p. 158. L. *Pu.* There is no Tye, says he, so strong as that of Reli-  
pr. 1670. gion which eternally bindeth a Conscientious Subject  
in Allegiance to his Sovereign.

16. p. 160,  
161. Wo to all the Princes upon Earth, if this Doctrin  
[of *Resistance*] be true and become Popular: If the  
Multitude believe this, The Prince not Arm'd with  
the Scales of the Leviathan, that is, with irresistible  
Power, can never be safe from the Spears and barbed  
Irons, which their Ambition and presum'd Interest  
will provide, and their Malice will sharpen, and their  
Passionate Violence throw against him: If the Beast  
we speak of come but to know its own Strength, it  
will never be manag'd. Wherefore such as own these  
pernicious Doctrins, destructive to all Societies of Men,  
may be said to have Wolves Heads, as the Laws of Old  
were wont to speak concerning excommunicated Per-  
sons; and are like those Ravenous Beasts so far from  
deserving our Love and Care, that they ought to  
be destroyed at the Common Charge.

Doct. *I ordered you to read a Sermon preached by the  
Reverend Dr. Sharp Archbishop of York, before the  
Lords on the 30 of January; what do you remember  
of it?*

*Pu.* He there asserts, that---in Case it ever happens  
that we cannot with a safe Conscience obey [the  
Supream

Supream Civil Government ] there we are patiently  
to suffer the Penalties of our disobedience : But by no  
means either to affront their Persons, or to disturb  
their Government, by raising or partaking in any Tu-  
mult, Insurrection, or Rebellion.

Jan. 1700.  
pr. at L. p.  
13.

Again, that there is such Submission due from all  
Subjects to the Supream Authority of the place where  
they Live, as shall tye up their hands from opposing,  
or resisting it by force, is evident from the very nature  
and ends of Political Society, and I dare say there is not  
that Country upon Earth, let the Form of the Go-  
vernment be what it will, ( *Absolute Monarchy,*  
*Legal Monarchy, Aristocracy, or Commonwealth* ) where  
this is not a part of the Constitution, Subjects must  
Obey Passively, where they cannot Obey Actively :  
otherwise the Government would be precarious, and  
the publick Peace at the mercy of every Male Content,  
and a door would be set open to all the Insurrections,  
Rebellions and Treasons in the World. Nor is this  
only a State Doctrin, but the Doctrin also of Jesus,  
and that a necessary and indispensable one too, as  
sufficiently appears from those Famous Words of St.  
*Paul, Romans* the 13. 1, 2. which are so plain, that  
they need no Comment. So that so long as this Text  
stands in our Bibles, the Doctrin of Non-Resistance or  
Passive Obedience, must be of Obligation to all Christi-  
ans.

ib. p. 19,  
20.

Doct. *What says the Bishop of St. Asaph, Dr. Loyd,*  
*now Bishop of Worcester, in his Sermon Preached before*  
*Queen M. and afterward publish'd by her Majesty's Com-*  
*mand?*

Pu. I remember this assa ge---they, says he (mean-  
ing the *Papists* in King *James's* Reign ) had brought  
things to that pass, that our Laws signify'd nothing  
but what they pleas'd, our Religion was held at the  
Curtesy of them that were the Bloody Enemies of it,  
our Obedience was made use of as a perfect Snare to  
us; we must not resist, that our Religion would not  
allow—it was God that infatuated our Oppressors,  
to join the Injuries of a People that could not Lawfully  
Resist, with those of a Prince that could not Lawfully  
pass them by without Resistance.

Preach'd at  
White-Hall  
May 29.  
1692. pr. at  
Lond.

Doct. *What have you remark'd in the Sermon preach'd*  
*before*

*before the Artillery Company, by Dr. Sprat, present Bishop of Rochester?*

p. 250. pr.  
at Lond.

*Ph.* The following Passages I well remember—Put up thy Sword, *says our Saviour*, to St. *Peter*, Submit with Patience, oppose not Authority, do not thou break the Laws of thy Country, tho for Kindness and Love of me. Put up thy Sword. He that uses the Sword unlawfully, tho on a pretence never so pious, shall perish by the Sword, shall either be destroy'd by it here, or punish'd hereafter by God himself for having so us'd it.

Wherefore we are not to conclude that our Blessed Saviour by this Check given to St. *Peter*, did absolutely prohibit all manner of using the Sword among Christians, but only that he taught us the Great Duty of Christian-Submission. For if St. *Peter* was, then certainly all other Christian Subjects are forbidden to unsheath their Swords against their Lawful Sovereign, or his Ministers, as they are Commission'd by him, tho they do it on a Pretext so spiritual, as the Cause of Christ himself.

ib. 273, 274.

Tho the Primitive Christians could not be induc'd by fear or favour to rank their Princes equal with God, yet they preserv'd them in the next place: tho they would never worship them as Gods upon Earth, yet they religiously obey'd them as Gods Deputies and Representatives. They judg'd those who rebelled against them worthy of Death, as if they had actually rebelled against God himself, what else means St. *Paul*, when in so many words he declares, *that whosoever resisteth the Power, resisteth the Ordinance of God, and they that resist shall receive to themselves Damnation?* Rom. 13. 2. Out of all doubt he there speaks of the Temporal Power, and Eternal Damnation to ensue upon Resisting it. Than which, what more grievous punishment could have been inflicted, had they immediately Resisted God himself?

Recollect the time, when this was so positively pronounc'd by St. *Paul*. It must have been written under the Reign of *Claudius*, or *Nero*, so that it is evident—all that Resisted then were, without Repentance, in a Damnable State, can there be then any Colour so specious, any Cause so just, in which instead of Damnation,

a Christian Subject may justly expect to receive to himself Salvation, on the account of Resisting?

Doct. *What says the Reverend Doct. Burnet, present Lord Bishop of Sarum in his Vindication of the Authority, Constitution, and Laws of the Church and State of Scotland?*

*Pu.* These Words of St. Paul, says he, [ in the 13th of the *Romans* ] being at first address'd to the *Romans*, so also design'd by the Holy Ghost, to be a part of the Rule of all Christians, do prove, that whoever hath the Supream Power is to be submitted to, and never Resisted. p. 41. pr. 28  
Glasgow,  
1672.

It is objected, that the Reason St. Paul gives for Submission to Superiour Rulers, is, because they are the *Ministers of God for Good*. If then they swerve from this, they forsake the End for which they were rais'd up, and so fall from their Power and Right to our Obedience, to which, I answer. What is alledg'd, proves indeed, that the Sovereign is a Minister of God for Good, so that he corrupts his Power grossly, when he pursues not that design; But in that he is only accountable to God, whose Minister he is. And this must hold Good, except you give us good Ground to believe, that God hath given Authority to the Subjects to call him to account for his trust; but if that be not made appear, then he must be left to God, who did empower him, and therefore can only coerce him.— And according to other Principles, the Magistrates Authority shall be so enervated, that he shall be no more able to serve those designs, for which God hath vested him with Power, every one being thus taught to shake off his Yoke when they think he Acts in prejudice of Religion. And here I shall add one thing, which all Casuists hold a safe Rule in matters that are doubtful, that we ought to follow that side of the doubt which is freest from Hazard; here then Damnation is at least the seeming Hazard of Resistance; therefore except upon as clear Evidence you prove the danger of Absolute Submission to be of the same Nature, that it may ballance the other, then Absolute Submission, as being the securest, ought to be followed. ib. 41, 42

Doct. *What does the same Prelate further say in his Sermon preached at Covent-Garden Church, wherein he asserts Subjection for Conscience sake?*

*Pu.* Blessed be God our Church hates and condemns

p. 30. pr. at  
L. 1689.

this Doctrin [ of *Resistance* ] from what hand soever it comes, and hath establish'd the Rights and Authority of Princes on sure and unalterable Foundations, enjoining an entire Obedience to all the Lawful Commands of Authority, and an Absolute Submission to that Supream Power God hath put in our Sovereign's Hands, this Doctrin we justly Glory in, and if any that had their Baptism and Education in our Church, and have turn'd Renegadoes from this, they prov'd no less Enemies to the Church herself, than to the Civil Authority. So that their Apostacy leaves no blame on our Church, which Glories in nothing more than a well-temper'd Reformation from the later Corruptions, which the dark Ages brought into the pure and Primitive Doctrin, which our Saviour and his Apostles taught, and the first Christians retain'd and practis'd for many Ages.

*Doct. What says Dr. John Moor, present Lord Bishop of Ely, in his Sermon on Patience and Submission to Authority preached at Guild Hall 1684.*

p. 19. pr. at  
Lond.

*Pu.* He says, the patient Christian cannot but condemn those, who under the pretence of defending their Rights, or Religion, resist Lawful Authority, it being a Blasphemy against the Divine Wisdom, and Power, to suppose God can ever stand in need of our Sins to bring to pass his most glorious Designs. He then in whom this virtue or patience dwells, keeps a due regard to the Command laid upon him, to submit himself to the Supream Powers, and he dares not lift up his Hand against the Lord's Anointed, or levy War upon the most plausible Account whatsoever; nay to him it cannot but seem a wonder, that the Doctrin of Resistance should have gone down so glibly with any, who have read the New Testament, and are Baptiz'd into the Christian Faith. He *further says*—there is an Universal and Absolute Command in Holy Scripture laid upon all Christians, to be subject to the Supream Powers in all Cases, Resistance in any will be sinful. Let every Soul be subject to the Higher Power, to which Christian Precept there is no exemption to be found for any Person in any Instance from one End of the Christian Institution to the other—Subjection is a Duty, than which, there hardly is any oftner repeated in the Christian Law, so as we cannot plead Ignorance of it; it is press'd with such evidence of Reason that cuts off all pretences of

so evading it ; it is set down in such plain, easy and full Expressions, as that there can be no Colour to doubt of the right understanding of it. The *Holy Scripture* gives permission no more to the People collected into one Body to Rebel, than it does to each of them, by himself singly consider'd. Every Christian in all circumstances is requir'd to conform to the Laws of the *Supream Authority*, if they have no repugnancy to *God's Laws*, and to suffer patiently, where Obedience would be a Sin.

Doct. *What says Dr. Hooper, present Lord Bishop of Bath and Wells, in his Sermon preach'd before King Charles, at White-hall, upon the fifth of November.*

*Pu.* Is not the King, says he, the Vicegerent of God ? Where-ever therefore he is Sovereign, the Almighty hath not prevented him by any precedent Commands, there he has Right and Liberty to put forth his ; in these Cases to expect an active, chearful Obedience, and that we should in no case, and for no Reason resist. p. 11. pr. at  
L. 1681.

He adds further, That the Church, of which we have the Blessing to be Members, where we can't obey, is ready to endure, expecting her Reward in Heaven, not ignorant how much she suffers now from the Contradiction of disloyal Men for the Truth of this Doctrin, and how much for its Meekness she stands expos'd to future Persecution. ib. p. 19.

Doct. *What find you in the Sermon of Dr. Wake, present Lord Bishop of Lincoln, preach'd before the House of Lords, on the Thirtieth of January ?*

*Pu.* He is very strenuous upon Non-Resistance, saying, If neither the Malice of the *Jews*, nor the Innocence of our Lord ; if neither the Truth of our Religion, persecuted in its Founder, nor the apparent Marks of Malice and Envy, of Violence and Oppression, which appear'd in the whole Course of their Persecution of him, were sufficient to warrant *St. Peter* to draw the Sword in his Defence, against the Legal Authority which they acted ; we must conclude, that neither will any of these Pretences suffice to justify any other Christians in the like Circumstances now. But if it shall please God at any Time to permit the Lawful Powers to be against us, and make them that hate us, rule over us ; we must follow the Example of our Blessed Master, and submit patiently to p. 15, 16, 17.  
pr. at Lond.  
1708.

to their Authority, and not with this warm Apostle take the *Sword* against those to whom God hath committed the Power of the *Sword*. — Where-ever the supream Power and Authority is lodg'd, or in whomsoever it resides, we are bound to pay either an active or passive Obedience, must either do what it requires, or suffer what it inflicts. This is without *Controversy*, the standing Doctrin of *Christianity*, and has been confirm'd by the practise of the best of *Christians* in all Ages of the *Church*.

See Stat. 12  
of Car. 2.  
Cap. 11. 16.  
C. 30.

And here I cannot follow either a plainer or surer Guide than our Laws themselves; which speak not only with Authority, but with Approbation too; and tells us in Effect, what the Sense of the whole Nation is, or at least ought to be, both of them and their Proceedings; who, notwithstanding so plain an Admonition, not only took the *Sword*, but cut off with it that Royal Person, who alone had the rightful Power of it. The Fact it self they call an horrid, execrable, detestable Murther, an impious Fact, an unparallell'd Treason; the Court which decreed it, a trayterous Assembly, a prodigious and unheard of Tribunal. The Persons, who thus unwarrantably drew their *Sword* against our Sovereign, they brand as a parcel of wretched Men, desperately wicked, harden'd in their Impiety. And lastly, as to their Principles upon which they proceeded, the same Laws declare, that by the undoubted and fundamental Laws of this Kingdom, neither the Peers of this Realm, nor the Commons, nor both together in Parliament, or out of Parliament, collectively, or representatively, nor any other Person whatsoever, ever had, have, hath, or ought to have, any coercive Power over the Persons of the Kings of this Realm.

Doct. *What says Dr. Blackhall, present Lord Bishop of Exeter, in a Sermon preach'd before the Queen, on Her Majesty's Accession to the Throne?*

p. 13, 14.

*Pu.* He affirms, That tho' the Laws of our earthly Governours, should, in some Instances, be contrary to the Divine Laws (upon which Supposition, the Magistrate most certainly exceeds the Bounds of his Commission) yet this doth not void their Authority, they are the Ministers of God for all this; or else there were none that were so, none that could be call'd

so when the Apostle writ this Epistle ; and there is  
a Duty lying on Subjects even in this case, viz. not to  
oppose, not to resist their power, but quietly and pa-  
tiently to suffer the penalty of their Laws, which  
they cannot, without sinning against God, yield an  
an active Obedience to.

Doct. *What have you remark'd in the Sermon of Dr.  
Fleetwood, present Lord Bishop of Asaph, preach'd be-  
fore the Lord Mayor, upon the Thirtieth of January.*

1699.

p. 18.

*Pu.* It is plain, says he, That a Government cannot  
possibly subsist for any Time, where any kind of Vio-  
lence is allowed against the Magistrate. Government is  
at an End, where Rulers are exposed to popular Assaults.

Doct. *What says Dr. Nichollon, present Lord Bishop  
of Carlisle, in his Sermon preached before the House of  
Peers, on the thirtieth of January ?*

1700,

p. 13.

*Pu.* Our Foundations, says he, 'tis to be hop'd, are  
not shaken by the Weight of those many great and  
extraordinary Revolutions that have pass'd upon us.  
The All-wise Providence of God has frequently of  
late (and as some of us always thought very gracious-  
ly) exchange'd our Governours: But if we ungrate-  
fully alter our Notions of the Divine Right of Go-  
vernment, and throw off our ancient and primitive  
Rules of Obedience, we shall make an unworthy Re-  
turn for the Mercy, we have receiv'd.

Doct. *What have you observ'd in Dr. Manningham,  
present Lord Bishop of Chichester's solemn Humiliation  
for the Murther of King Charles the First ?*

p. 20.

*Pu.* Now, says he, the essential Properties of Sovereign  
Power, the Fundamental Laws of the English Monar-  
chy, the unalterable Right of Succession in this Heredi-  
tary Kingdom, and the just Priviledges of the Christi-  
an Church, have been so clearly stated by wise and a-  
ble Heads, that they have left no Room for Cavil,  
no Plea for Ignorance, and no Pardon for a malicious  
Opposition ; more especially the Unlawfulness of Re-  
sistance in any Case, and upon any Pretence whatso-  
ever, either *popish*, or *fanatick*, has been so strongly  
asserted, and so fully evidenc'd through all the Scrip-  
tures of the *Old and New Testament*, through the Hi-  
stories, Examples and Apologies of the primitive  
Times, by unanswerable, positive Reasons, by a Re-  
moval of all imaginable Objections, and by the Con-  
victions

lections of former and late Experience, that no Man for the future, can be a Rebel in this Nation, without being either a Hypocrite, or an Atheist.

Anno Dom.  
1708.

Doct. *What says Dr. Eyres in his Sermon preach'd before the Commons upon the Thirtieth of January, being also honour'd with the Thanks of the House, for the excellent Doctrin therein contain'd?*

Pu. I remember this passage, — Let no Seditious, Anti-monarchical Principles be so much as nam'd among us, as becometh good Subjects, and good Christians. Let no new Doctrines be advanc'd, nor any old ones be reviv'd, whereby to lessen the Security of the Crown, under the specious Pretence of maintaining the Rights and Liberties of the People.

Anno Dom.  
1706,

Doct. *What says Dr. Kennet, in his Sermon preach'd before the House of Commons upon the Martyrdom of King Charles?*

Pu. This is, *says he*, the true Foundation of that common Axiom. The King can do no Wrong, because there is no Right, nor Remedy against his Royal Person.

Again, It was declarative of our Original Constitution, that our Legislature, upon Occasion of this Day, would have it express'd, that by the undoubted and fundamental Laws of this Kingdom, neither the Peers of this Realm, nor the Commons, nor the People collectively, or representatively, nor any other Persons whatsoever, ever had, have, or ought to have had, any coercive Power over the Persons of the Kings of this Realm.

Doct. *What can you remember of Dr. Delaun's Sermon before the House of Commons, upon the same Occasion?*

Pu. I remember that he says, The Civil Laws of a Country, are of the Nature of Articles of Agreement between the Rulers and the Subjects; Duty and Obedience is secur'd on the one Hand, and on the other Protection of Civil Rights; if the Subject breaks his part of the Covenant (as I may call it) his Punishment is at Hand; and if the supream Power breaks his, his Punishment is no less certain, though more remote; for he is guilty before God, who is his Ruler, though it is impossible he should be accountable for it in his own Dominions, for that would infer a Power Superiour to the Supream, which is a flat Contradiction.

Doct.

*Doct. What can you recite of Dr. Pelling's Sermon, Preach'd before the House of Commons, on the Thirtieth of January, 1709.*

*Pu. This Passage,—Let the surprising Wickedness of this Day, raise in us a just Detestation of those pernicious Doctrines which made way for it: That of the Lawfulness of Rebellion in particular, which the Scriptures represent to be as the Sin of Witchcraft, a kind of Combination with the Infernal Powers of Darkness, however palliated or defended of late I had almost said made a necessary Duty.*

*Doct. What says, The whole Duty of Man to strengthen our Obedience to our Lawful Governours?*

*Pu. In speaking of the Chief and Supream Magistrate, as the Common Father of all those that are under his Authority, He tells us, --- We are to pay them Obedience, this is likewise strictly charged (says he) by the Apostle, 1 Pet. 2. 13. Submit your selves to every Ordinance of Man for the Lord's sake, whether it be to the King as Supream, or unto Governours, as those that are sent by him. We owe such an Obedience to the Supream Power, that whoever is authorized by him, we are to submit to; and St. Paul is likewise most full to this Purpose, Rom. 13. 1. Let every Soul be subject to the Higher Powers: And again, Verse 2. Who-soever resisteth the Power, resisteth the Ordinance of God. And 'tis observable, that these Precepts were given at a Time, when those Powers were Heathens, and cruel Persecutors of Christianity; to shew us that no Pretence of the Wickedness of our Rulers, can free us of this Duty. --- So continues a clear and absolute Justification of Non-Resistance and Passive-Obedience to the End of the Section. [Sund. 14. Of Duty to Magistrates, &c. Sect. 5.]*

*Doct. Do you truly believe the plain Sense and Meaning of the Authorities you have collected and fairly recited, to be according to the Doctrin of the Church of England, founded upon the Scriptures, and truly Apostolical.*

*Pu. Yes, beyond all Doubt or reasonable Objection.*

*Doct. May God establish the same Doctrin in your Heart, that you may for ever continue a true Member of his Church, a dutiful Subject to your lawful Sovereign, a steadfast Defender of your Native Country, a peaceable Lover of your Honest Neighbour, and a zealous Opposer of all False-Brethren that are given to Change.*

*The End of the Catechism*

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*A Letter written to my Lord Russel in Newgate, July 20. 1683. by Arch-Bishop TILLOTSON.*

*My Lord,*

**I** Was heartily glad to see your Lordship this Morning in that calm and devout Temper at the Receiving the Blessed Sacrament; but Peace of Mind, unless it be well grounded, will avail little; and because transient Discourse many times hath little Effect, for want of Time to weigh and consider it; therefore in tender Compassion of your Lordship's Case, and from all the Good will that one Man can bear to another, I do humbly offer to your Lordship's deliberate Thoughts, these following Considerations, concerning the Points of Resistance, if our Religion and Rights should be invaded, as your Lordship puts the Case, concerning which, I understand, by Dr. B. that your Lordship had once receiv'd Satisfaction, and am sorry to find a Change.

*First,*

*First*, That the Christian Religion hath plainly forbid the Resistance of Authority.

*Secondly*, That tho' our Religion be Established by Law (which your *Lordship* urges as a difference between our Case and that of the *Primitive Christians*) yet in the same Law, that Establishes our Religion, it is declar'd, that it is not Lawful upon any pretence whatsoever to take up Arms &c. Besides that there is a Particular Law declaring, the Power of the *Militia* to be solely in the King; and that Tyes the hands of Subjects, tho' the Law of Nature, and the General Rules of Scripture had left us at Liberty; which I believe they do not; because the Government and Peace of Human Society could not well Subsist upon those Terms.

*Thirdly*, your *Lordship's* Opinion is contrary to the declar'd Doctrin of all Protestant Churches; and tho' some particular Persons have taught otherwise, yet they have been contradicted herein, and condemn'd for it by the Generality of Protestants: And I beg your *Lordship* to consider how it will agree with an avow'd asserting of the Protestant Religion, to go Contrary to the General Doctrin of Protestants. My end in this is to convince your *Lordship* that you are in a very Great and Dangerous mistake, and being so convinc'd, that, which before was a Sin of Ignorance, will appear of a much more Heinous Nature, as in truth it is, and call for a very particular and deep Repentance: which if your *Lordship* sincerely exercises upon the sight of your Error, by a Penitent Acknowledgment of it to God and Men, you will not only obtain forgiveness of God, but prevent a mighty Scandal to the reform'd Religion. I am very loth to give your *Lordship* any Disquiet in the Distress you are in, which I commiserate from my Heart; but am much more concern'd that you do not leave the World in a Delusion and false Peace, to the Hinderance of your eternal Happiness. I heartily pray for you; and beseech your *Lordship* to believe, that I am with greatest Sincerity and Compassion in the World. My Lord, your *Lordship's* most faithful and afflicted Servant, *J. Tillotson*.

18 JU 68

*An Account of what pass'd at the Execution of the Duke of Monmouth, 1685.*  
**H**IS Grace, the present Arch bishop of Canterbury, being appointed by the King to attend the late Duke of Monmouth, before his Execution, to prepare him for his Death, together with the Lords the Bishops of *Ely*, and *Bath and Wells*, and *Dr. Hooper*, Assistants, they all earnestly press'd him to the very last upon the Scaffold, to make a particular Confession of his Crime, and to acknowledge himself guilty of Rebellion against his lawful Prince, by invading his Kingdom: And upon his saying, That he dy'd a Protestant of the Church of England; They reply'd, My Lord, If you be of the Church of England, you must acknowledge the Doctrin of Non-Resistance to be true. Which Publick Satisfaction they declar'd to be a necessary Part of his Repentance, and that they could not pray for him with that Cheerfulness and Encouragement they should, without this particular Acknowledgment and Detestation of his Rebellion.

*Francis Ely,*

*Thomas Jennison,*

*Thomas Bath and Wells,*

*George Hooper,*

*William Gosslin, Peter Vandepur, Sheriffs.*

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